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Is the Kaiser's God the --- Christian's Devil? ---

BY

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TO MY WIFE,
WINNIE,
AND MY THREE DAUGHTERS,
MARIETTA,
ELIZABETH,
MARTHA,
THAN WHOM NO MORE LOYAL
AMERICANS LIVE,
THIS BOOKLET
IS AFFECTIONATELY SUBSCRIBED
BY THE AUTHOR

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I N T R O D U C T I O N

The contents of the following pages were delivered before members of the Graduating Class of the High School at New Waterford, Ohio, on May 26, 1918, except that many paragraphs were left unsaid for the want of time. Several people who heard the address and several people who heard about the address expressed the desire to have it in print. It is now presented in this form without change from the original. The author has no apology to make, but he does offer a prayer that the printing of it may do a deal of good, and help to bring all its readers into a closer touch with the King of Righteousness.

G. J. J.

Oak Hill, Ohio, June, 1918.

IS THE KAISER'S GOD THE CHRISTIAN'S DEVIL?

I shall present few facts in simple language, and the reader will be able to answer the question asked to his own satisfaction.

I. A BOLD ATTEMPT

The fiercest war ever known is raging. Four nations have taken up weapons of destruction against the rest of the world, and twenty-three governments have accepted the challenge. To put it in the lofty diction of the President of the United States, "these 23 governments represent the greater part of the population of the world drawn together into a new sense of community of purpose, a new sense of the unity of life." The 23 governments also represent fully four-fifth of the intelligence of the world, its moral consciousness and its working energy. The biggest part of the world has been forced to take up weapons of war in its own defense, as the sole purpose of the four nations is to conquer

the world by any and every means. The biggest part of the world did not look for war, did not prepare for war, did not expect anything of the sort to take place in this advanced age, and was preparing to make treaties of universal peace. Many people in thought were already on the mountain top enjoying the ecstasy of universal peace, and were moved to anger at the mention of a possible war. Just four weeks before the war broke forth in all its fury in Belgium, I received a little pamphlet describing the folly of men who saw signs of war. In that pamphlet the question was asked, "Who wants to go to war with us?" The Kaiser made reply. The four nations, at least Germany, had been preparing for war during the past fifty years, and was actually looking for something to turn up that might give her some logical excuse for putting her mighty engine of destruction to work. The other three nations may not have been fully in the confidence of Germany; they may not have learned all the details of her plans, for Germany is not known to have ever dealt frankly and openly with any people. After the war is over, if these three nations will have not lost themselves in the German Imperial Government, they may give to the world many explanations which now they dare

not give. Their own existence depends not on the honor of Germany, but on the fair play spirit of the governments who oppose Germany and themselves. Should Germany carry out her plan to conquer the world these three nations would be included. I take it that these three nations were hoodwinked at the start. Whatever may be denied to Germany, ruthless cunning is not it. Germany had been slyly preparing for conquest, and it hoped that by making one great overwhelming onslaught to bring the world to her feet. Her allies were beguiled. By one pretense or another they were led till they got too far to retract. The first success of Germany was in throwing around her allies a band which they could not shatter did they desire to do so. It was so firmly fastened that to unfasten was impossible. It seems that Germany had counted on a greater number of nations to be hoodwinked than proved to be the case. Her attempt is seen in Greece, in Japan, in Ireland, in Canada, in Mexico, etc., and in this country; she thought that by treachery she could win at least some sympathy in these nations, and if not, then have ready a number of men who would involve those nations in a revolution. Had our President been less prudent and had entered war with Mexico the vortex of

the present conflict would have been in that country and the Kaiser would have landed his troops there, and from that point seek his victory. It was a great surprise to the Kaiser that Britain entered the war. He did not dream of such a thing. Probably he had reasoned that because of near blood relations of Germany and Britain, and the victory of the American Colonies over Britain that Britain would surely side with him. He made a mistake as to the moral make up of the population of Great Britain. At no time were they wholly German, and the German conquest of Britain was obtained by methods as treacherous and inhuman as those employed now, and the people have not forgotten. And with higher civilization the German blood has become thin or run out in that country. The Teutonic element is a minor factor in that nation. We are told that to-day the Celtic blood form 60 per cent. of that nation, and that the other 40 per cent. is made up of German and all other nationalities. The Kaiser informed the Hon. James W. Gerard that he had many thousands of loyal subjects in the United States and Mr. Gerard replied that there were fully as many lamp posts in the United States on which they would hang, should they prove disloyal to our Government. The awful

time we have had with them needs no repetition. Evidently the Kaiser expected his loyal subjects in the United States to manifest such power as to paralyze our Government and turn everything to his advantage. The Kaiser said that he would stand "no fooling from Wilson" and without resorting to such coarse language Wilson stood no fooling from the Kaiser. Germany has no moral insight. She is absolutely blind to the higher things. All she sees, admires and covets is wealth and power. The higher graces which make life worth while are not understood and appreciated by her. She had investigated many things in this country, which will be mentioned later on, but she had not looked into the higher life of the people of this country, the moral facts which swayed their life, the inner principles which are dearer to them than all else. She has no mathematics for moral problems. While the United States can discount her more than two to one in material increase, those things are not all the life of America. For the people of this country, liberty and the pursuit of happiness are worth more than all the material wealth of the world, and for these she will convert every dollar, gold mine and silver. Germany did not know the moral make up of the people of

the United States. One great achievement Germany desired, supplementary of course to the conquest of the American continent, was the overthrow of what is known as the "Monroe Doctrine," the doctrine that no foreign power is permitted to enter this continent and to hold one foot of land in it for one minute. The Kaiser made that attempt when Mr. Theodore Roosevelt was President, and his attempt was quickly and flatly frustrated. Could Germany by any means get a foothold in this or in any other country she would not be long before she would attempt to get it all. Her purpose is to Germanize the world, rather Prussianize the world. That is her history. Her real purpose was not seen by all the world till now.

II. ONLY SEEK THEIR OWN

The 23 nations referred to as if by the finger touch of the Almighty, one after the other, entered the conflict. Not one iota of evidence can be produced that either of them entered from a desire that is not laudable and lofty, and that they seek by entering the war nothing that by right does not belong to them; self-preservation, the free and un-

molested use of the seas, the opportunity to develop the resources of their own land, the cultivation of their own fields, the development of themselves and their children in education, in morals and in religion. The breaking forth of the war in the manner it did break forth resulted in the awakening of the majority of the population of the globe, not more awakened to their danger than to their opportunity—their opportunity to make war against war, to make war to end war, to make war to end the cause of war by making an end of Germany. On one side in the conflict are four nations united, or three nations subdued and forced to sacrifice themselves to the greed of Germany to make her now the mistress of the world, and if not now, to put her in position to become mistress of the world in the next war. The 23 governments have concluded to put an end to it now. Each one of the 23 governments is vastly more human and progressive than Germany is; they rush to the colors as speedily as possible, and at whatever cost to rescue the world from so cruel a tyranny, from the dominion of a people who are insanely cruel and devilish. The longer that nation is allowed to continue in her present immoral state the more she becomes a menace to the world. She can be and

will be conquered now. When that is a complete fact the greatest obstacle to the world's progress will have been forever removed. The world, or the greatest part of it, is fully awakened to the situation. No sacrifice is regarded as too great to make if thereby the Kaiser and his cohorts shall be put in such environments and relations that never again they shall be able to bring such calamity on an innocent public.

III. INHUMAN HERITAGE

When I say Germans, I do not mean all the people who go under that name in all parts of the world, for I know that some of them are absolutely and loyally true, but I do mean the Kaiser and his co-conspirators; these are Prussians or Prussianized Germans. The Prussian rulers are directly responsible for the war, and responsible for much other evil in the world to-day. "The Teuton Knights who conquered the Slav population of Prussia have bound that population to their will"—Hon. J. W. Gerard. The father of Frederick the Great created the Prussian army for plunder and conquest. During many centuries the Prussians

have been the terror of central Europe. The people at all times are held in fear by them. After the Thirty Years War which terminated in 1648, Germany was almost a desert. The population fell from twenty millions of people to four millions; the people were so starved that cannibalism was openly practiced, and polygamy legalized; they now purpose to increase their man power by introducing polygamy, and to compel marriage before 21, and to punish if no children follow. Of the thirty-five thousand Bohemian villages only six thousand remained after that war. The sacrifice of man power is only so many items of war lost. The value of the individual is estimated according to his military possibility. Grimmelshausen in his novel, "The Adventures of Simplissimus," in describing conditions in his days says: "While I still lived in Europe, everything was filled with war; burning, murder, robbery, plundering and the shame of women and virgins." See "Four Years in Germany," by J. W. Gerard. What they have been doing through the centuries they are doing now. The leopard has not changed his spots. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power,

and his seat and his great authority" (Rev. 13:2). John had a pretty clear and definite vision of him. The indescribable cruel practices of the Prussians of to-day are hereditary instincts, which they now call "Kultur." The Cimbri and Teutons—the tribes defeated by Marius; Aristovistus, who was defeated by Julius Ceasar; the Goths and the Visi-Goths; the Franks and Saxons, all have poured forth from this country, for the conquest of other lands. The Germans of to-day express the longing of the North Germans for pleasanter climes in the phrase in which they demand "a place in the sun" (Gerard, p. 98). They claim the right to rule by might. The one to win by any means is the one to govern. Napoleon dreamt of a world-wide empire. Napoleon is the idol and the ideal of the Kaiser and his cohorts. The ideal and the idol of the rest of the world is the Man from Galilee. The iron chancellor, Bismarck, effected the consolidation of the several German States into that which is now known as the Imperial German Empire. The empire has no government at all in the sense that the people have any part in its affairs; the part they play is so little that it cuts no figure, and it was intended that it should be so. The government is autocratic. People from other countries sometimes express sur-

prise that the German government is able so easily to impose its will on the people, but the system is so complete and perfect that there is practically no chance for the individual or a number of individuals to effect any change, should they desire. The fact is, they do not know anything better and would not know anything better were it shown to them. This thing is self-perpetuating. One would find himself in danger of prison should he whisper reform. The German of all governments is the least progressive. The system begins the teaching of the children at the time they are five years old that their government is the best in the world. That thing is thrown at them throughout life, and they go through life blinded by that lie, so they are not able to see, or to know when they see, a real government. The proverbial Scot's obstinacy passes into nothingness when compared with the German blindness. In an essential sense, German people are brought up in ignorance and slavery, but they are made wise as to the cultivation of real German purposes. German education is narrow and selfish. Speaking in general terms, their system of education does not aim at making the students acquainted with the facts of history and the philosophies of other people or ideals of other

governments; it does not aim at the developing of character on a broad and comprehensive scale; that is not its purpose. The real ideal underneath and running through the whole curriculum is to develop not the man, but the German. It is the ideal of a German that is sought to be produced. That is the highest type of man from a German viewpoint. The German in their notion is the superman, the man who should rule the world. That idea of theirs is the incarnation of their philosophy in all avenues of existence, social, civil, commercial, professional and religious. It is their all. Nothing is ever attempted unless the system favors it. Their ministers are officers of the system, and they say and do nothing that is not laudatory of the system. Some of these misnamed ministers of Jesus Christ considered the sinking of the *Lusitania* as an act of grace, and doubted the sanity of any man who thought differently. The reason why Germans have been able to manufacture so many things and send them over to this country and put them on our markets cheaper than we could produce the raw material, is not because they are more skilled mechanics or faster workmen, for they are neither, but because they are compelled to work so cheap that our labor can not compete with them. This

great country of ours can produce every commodity that that country can produce, and vastly more, but it can not produce it as cheap as we are paying a living wage. They work for the government, while in this country the government works for the people. When it does not, it is changed.

IV. THE CONQUEST OF THE WORLD

In Germany the people are taught that war is noble, is necessary; that the greatest warrior is the greatest man. They have connected every enterprise of theirs with that idea. Children are fed on it in their youth; strong men are inspired by it to do deeds of valor and of cowardice alike; old criminals are cheered with it as they get to the end of their existence. Dr. Hillis, successor to H. Ward Beecher, who has visited the war and is now lecturing through this country, has with him an aluminum badge taken from a German soldier, which he says is given as a reward for committing atrocities. On it are the words: "The holder of this badge needs give no account on judgment day for what he did for fatherland." Under this blasphemous authority the soldier is sent out to assault and ravish and

murder, with all fiendish cruelty, with his conscience stupified by this demoniacal narcotic administered by the Kaiser. Nothing more vicious and blasphemous was ever devised by a human being." (The Herald and Presbyter). In books taught to little children, "Old Fritz" is described as sitting on a throne in heaven, with the statement that that place is governed by German generals. To be true to their country and to be safe for eternity they must secure the friendship of the generals. That is the rotten stuff on which the people are fed. What they fondly call Kultur is the science of putting into themselves the quintessence of all the devilishness of which humanity is capable, and then to inflict those who will not bow to them, with all the horror and damnation possible for them.

Surely, their Kultur has made them mad. They imagine all sorts of impossibilities as possibilities. Fairfax Naulty, inventor, scientist, traveler, just back from Europe, brings a dream so mad, so stunning and staggering that it really amuses rather than terrifies. Before the war was declared by Germany, the German people were considered as possessing a normal mental equilibrium. The revelations made by Naulty shows that the whole bunch should be tied and gagged and placed in an in-

sane asylum for life, the sooner the better for them as well as for the rest of the world. In their mad dream for power they reasoned out the probable cost of winning a victory over all the world. In solving that problem, among other great problems, they came to the conclusion that they could subjugate the United States, appoint a German Governor General with dictatorial powers to rule over it; then, in their mind, exact an indemnity from the United States for allowing them to whip us of two thousand billions of dollars, and the absolute Germanizing of the people during the years required to pay that enormous sum. The first year's interest at 4 per cent. would be eighty thousand billions, nearly one third of the estimated wealth of the nation to-day. It would take forty-one thousand billions, which is the estimated yearly earnings of the country's population, to pay one-half interest on the huge German indemnity. Paying it would be an impossibility, and failure to pay would prove a splendid excuse for the brave Germans to close their mortgage, and declare the United States their own. But listen, there is not a man in all the world insane enough to believe in such a possibility, except a German. Were all the Allies, except the United States to fall before the

Prussian arms and become a prey to their lust, the United States alone is more than a match for them. Nothing is more certain than that. And were they able to conquer us, they could never demand an indemnity, for every American, men women and children, would die fighting. There would be no people here from whom to demand money. No Prussian will ever bear the sceptre of authority over an American. It is forever with the American, Liberty or Death!

Britain is marked out to pay an indemnity of one thousand five hundred billions; France to pay one thousand billions, and Italy to pay five hundred billions to the coffers of the Kaiser. The estimated wealth of the Allies are five hundred and fifty-seven thousand billions. The German hope is to break through to the North Sea, absorb Belgium, Holland, France, Denmark, Britain and the United States; all of them would be expected to cough when the Kaiser sneezes in Berlin. With these countries in their possession, they would need pay no attention to other countries, for they would have become powerless, for Wilhelm would have become the Kaiser Generalissimo of the world. That is the dream. No such evidence of insanity has ever been presented by any people. Great dreams have been

dreamt before, but nothing to compare with this in magnitude and daring, and they all have come to naught; and so will this. There is nothing permanent on earth but God, his law and his righteousness. So long as God stands, the Kaiser can not take his place. Did the Germans count the chicks before they are hatched?

V. A DEGENERATE PEOPLE

Were we needing further proof of the degeneracy of the Prussianized German people, it is furnished in abundance in the duplicity and the dishonor of the German government in countries other than its own by its representatives or agents who were sent to those very countries to pry into governmental affairs so as to give the facts as found to German officials. Germans in Berlin had more accurate knowledge of many details in this country than our own government had. Our Government proceeded on the principle of faith in humanity; the Hun government proceeded on faith in no one, and of taking advantage of everybody in everything, however dishonorable. Thousands of Germans swore allegiance to the United States for no

other purpose than to put off suspicion of their disloyalty. In fact they were German spies and German sympathizers and not German representatives as that term is understood between nations. They secured the protection of the United States, the prestige of the United States, offices of honor and trust in the United States, and the emoluments. Their loyalty was a hollow pretense with a purpose. Time will permit no mention in detail of the many misdeeds committed by them. The so-called American citizens of this tribe did all they could to delay the American administration from declaring war against Germany as long as possible. The Kaiser had said that when he was through with the countries of Europe that he would visit his vengeance upon the people of the United States. The delay was in keeping with that idea. Had the people of the United States delayed going to war till the Kaiser had wrought out his destruction of Europe, it would have been forever too late for the United States to try to save itself. That was the meaning of the delay.

Our mines of coal, silver, iron, gold, lead and every other mine is marked and mapped by Germans. In their minds all these are theirs to be taken formal possession of at a later date. Our

bridges, rivers, canals, lakes, etc., are more familiar to official Germany than they are to the majority of our own people. Our fields, forests, manufacturing plants are known to them in detail, and known to them as their own some sweet day. We simply hold them till they will get to them. Long before the war, they had designs upon us and all we have. After the war in Europe had begun and before declaration of war upon Germany had been made by President Wilson, the perfidy and treachery of German and Austrian accredited representatives developed to hideous proportions. It is a pity that they got away when they did and were not here when war was declared. It seems from his many magnificent speeches, that what held the President in restraint from declaring war sooner was the need of the American people for time sufficient for them to comprehend the awful situation, and to convert themselves from thoughts of thrift and good will to all men to the realization of the fact that a degenerated monster was seeking our very life, and then to see that we should act at once in all the power at our command. The President had discovered that not a word could be believed of what official Germany said, and that any trust put in them was sure of betrayal. These lower imps

of devils were not only undesirable, but positively dangerous. The more they could destroy of property and life, the more sure they were in their minds that they would sit at the right hand of "Old Fritz" in the kingdom in which Prussian Generals hold sway. For my part, I am willing that they shall go there, and the sooner they go the better.

VI. TWO KINDS OF THEM

We should bear in mind that all the Germans are not of the same ignorant and malicious disposition. Some of them are really very good people. In this country are Germans who were born in Germany and they all stand true to our principles and traditions; they have no love for Germany; indeed, they hate it and all for which it stands; they came here to enjoy the rights belonging to them as members of the human family; they have proved their worth. We should be very careful in our statements lest we in any way should injure them or their loyal and faithful children. They are worthy of our highest esteem, and should get it. They are no more responsible for the disloyal actions of their kin than were the noble and brave soldiers of Gen-

eral George Washington responsible for the treason of Benedict Arnold.

I have been speaking of facts and factors in relation to the present war forced upon us by Germany, of ideas, and motives, of purposes and designs which animate the German actions. The spirit animating such people has no effect upon men who advance along lines of Christian progress. In their moral significance the ideals of Germany to-day are those found at the very dawn of history. It is the spirit of Cain who slew his brother simply because his brother possessed a grandeur of character which he did not. The fact in its moral significance explains the situation with the Germans to-day; they are Cain's descendants. In habits and purposes they live the life of that early day with no connection with the ideals of the present century. To get rid of that evil spirit, God brought on the world the deluge. All its inhabitants were drowned save Noah and his family. The cunning of that evil spirit is seen in the fact that it concealed itself in the Ark or swam the flood, and continued its evil influence upon men of certain calibre. Once again an attempt was made to drown that spirit in the sea when the swine were ordered there, but somehow again it worked its

way to Prussia. It has some times been said that there is some swine in the Prussians or some Prussians in the swine. At any rate the swine spirit is the dominant spirit throughout what is known as the Imperial German Government. By means of that Government that swine spirit seeks to permeate and control all other governments upon the face of the earth. I speak in such language so as to make as emphatic as it is possible the fact that the German Government in fact or in purpose is not now, or never was, in line with Christian progress. Germany's great years were those long before she became the Imperial German Government; the years of Luther and the Reformation. Those were the years of great men and great achievements; those were the years of great musicians in Germany. In those years Germany moved the world with principles of truth and righteousness; she moves the world now with principles of death and damnation. She is great nevermore. The masses of people then enjoyed intellectual and moral liberty and some degree of political liberty. The consolidation of the several German States into the Imperial German Government put an end to all progress. Since the consolidation, no true great music has been produced by Germany. As

the years are passing the music of Germany shows more and more the spirit animating the people; it is coarse and martial. Her poetry has much of the same declining aspect, while her philosophy is inhuman and her theology un-Christian. In fact she could not bring her inner purposes to chime with any doctrine of the Bible. As she could not make them to serve her purpose the thing to do was to do away with them, and this she has done. In the midst of the marvelous progress of this age, Germany has stood up against it all. Since she could not do away with it she has attempted to do away with humanity. That is one meaning of this war.

VII. GERMAN THOUGHT TO-DAY

Few quotations from recent addresses by German ministers will show the thought of the German mind of to-day which I select from "Gems of German Thought," compiled by William Archer and published by Doubleday, Page & Company, New York. It is evident that what the German call Kultur is their God. What they say in their addresses shows the quality and nature of that God. Listen:

"One thing, I think, is clear, God must stand on our side," (Pastor Franke). "The good God will help us, for he is German," (R. Englebrecht). "On us Germans the eye of God, we take it, must be specially resting in this war. We must be his ultimate purpose," (Pastor W. Lehemann). "The German soul is the world's soul. God and Germany belong to one another," (Pastor W. Lehemann). "The principles which the Kaiser impresses upon his soldiers live in his own soul; each must do his duty, so when he shall one day answer the heavenly call, he may stand forth with a good conscience before his God and his Old Kaiser," (Pastor H. Henning). "We execute God's Almighty will, even if the world thereby should fall to ruin," (F. Philipi). "The question of alliance in war is always an open one, for circumstances may at any moment arise such as Bismarck referred to when he said: 'No power is bound (or, we will add, entitled) to sacrifice important interests of its own on the altar of faithfulness to an alliance,'" (Graf. E. Ventlow). "It was a most serious mistake in German policy that a final settling of accounts with France was not effected at a time when the state of interna-

tional affairs was favorable and success might confidently have been expected. . . This policy somewhat resembles the supineness for which England has herself to blame, when she refused her assistance to the Southern States in the American War of Secession," (Bernhardi).

"Perhaps the greatest danger for us Germans—greatest because it does not threaten us from without, but within our own hearts—is our magnanimity. Oh! there is something glorious about this virtue, and we Germans may be quite particularly proud of possessing it. . . . But woe to the people which does not stand as one man behind the statesman who, by dint of hard struggles with his own soul, has fought his way to the only true standpoint—namely, that in international relations magnanimity is wholly out of place, and that here the voice of expedience can alone be heard," (Ein Deutscher). "For the will of the State, no other principle exists but that of expediency, which is at the same time selfishness; not, however, the short-sighted selfishness commended by Machiavelli, but far seeing, shrewdly-calculating selfishness," (Ein Deutscher). "Far

seeing selfishness does not exclude the endeavor to win the confidence of other nations, which can be won only by honesty. But this honesty, at any rate on vital questions, ought on no account to be carried to the pitch of inexpedient Quixotism," (Ein Deutscher). "Might is the supreme right, and the dispute as to what is right is decided by the arbitrament of war. War gives a biologically just decision." (Bernhardi). "It is a base calumny to attribute to us the brutal principle that might is equivalent to right," (Meinecke). "The climate, the want of wine, and lack of beautiful scenery, have all been obstacles in the way of English Kultur," (Treitschke).

"England's strength resides in arrogant self-esteem; Germany's greatness in the modest appreciation of everything foreign. England is self-seeking; Germany is just, even to self-depreciation," (Th. Fontane). "Our war expenses will be paid by the vanquished. The black-white-red flag shall float over all seas," (Gierke). "England thinks the hour has come for our annihilation. Why does she want to annihilate us? Because she cannot forgive our strength, our industry, our prosperity! There

is no other explanation," (Prof. Harnack). "The much-lauded missionary spirit was only a business enterprise, by means of which John Bull filled his purse," (Pastor D. Vorwerk). "The President of the United States, Professor Wilson . . . allows American munition works to supply our enemies with unlimited quantities of war material, favors the infamous design of England to starve out Germany, and rises in his 'peace' speeches to a height of political and religious hypocrisy in no way inferior to that attained by the English 'million-murderer' Grey," (Prof. E. Haeckel). "If Belgium takes part in the war, it must be wiped off the map of Europe," (R. Theuden).

The above taken at random indicate very clearly the trend of the German mind. I do not feel a single breath of the spirit of the religion of the Christ, or a single note of humanity, in all that is said. It shows culpable ignorance on the part of the people who permitted themselves to say such things, or the consciousness of dense ignorance among the people, if they thought such utterances would be believed. Official Germany, and it is to be feared, nine tenth of the population of Germany

are so ignorant in moral contemplation and so egotistic as to be self-proof against any progress of mind or of morals.

VIII. WHAT IS CIVILIZATION?

The belching forth of the cannon, the bursting of the shrapnel, the tearing down of churches, the ruin of cathedrals, the slaughter of men, the shame of women and virgins have opened the eyes of the world as they have never been opened before to the real conditions of things, and the need in the face of the facts. To arouse a whole world out of its sleep and apathy is no small task. The extreme cruelty, insanity, devilishness of the Kaiser and his cohorts have awakened the world to its danger and opportunity. The world now sees as it has never seen before the hellishness of incarnate sin and the beauty and value of the religion of Jesus Christ. The value of one man to another man as a member of the social compact is measured by his proximity in character to the Man of Galilee. The protection given by a government to its citizens is estimated by affiliations with the principles annunciated in the Sermon on the Mount. A government established

on anything but love and law is anarchy. Anarchy may be as prominent a factor in the life of rulers as in the disposition of the illiterate. The Prussian government is anarchy in its true philosophic sense, notwithstanding its claim for law—it is law for the governed but license for the governors. A just law or policy deals with all parties alike. The government of Germany protects the rulers and punishes the people. The four nations at war with the United States and its Allies are hot beds of anarchy. More trouble have come up from them in past years than from all countries combined. The Lord Jesus Christ stands up as a shining light to show the difference between Kaiserism and rightecusness. Christ has never been so loved as he is to-day, and Kaiser Kultur has never been so hated. The war by millions of cannon balls has pounded the truth of God home to the hearts of men, and they will not forget it. The world is already a new world. Its mountain peaks are higher, and we see farther; its air is purer, and we breathe easier; its boundaries have contracted and we live in closer touch. This is only a beginning of clearing Kaiserism from the path of righteousness. The war is no longer a problem to be solved. It is solved in the minds of the people. It has to be fought to

a finish of Kaiserism in all its plans and purposes, and we are not so anxious about the time when it will come to an end as we are that, when it does come to an end, it will end Kaiserism. The biggest part of the world has already decided that Kaiserism has to go. That is the great and grand idea. There is no room in this world of sane people for the Christ and the Kaiser. The world is already in the process of reconstruction. "Weeping is for a night; joy comes in the morning." The light of that morning is climbing up in the heavens, and we see a full day of better things.

IX. TWO GREATEST FACTS

In the firmament of History two facts stand out, like the sun in the day and the moon in the night, outshining every other fact, and the two are: the Incarnation at Bethlehem and the Landing of the Pilgrims on Plymouth Rock. Both places were insignificant, one absolutely unknown, but to-day are familiar everywhere where thinking men exist. The fact of Bethlehem means that there is Salvation for all who will accept it, and the fact of Plymouth Rock means that political freedom is the inalienable right of all men. When the Incarnation

became a fact the military spirit was calm, and peace reigned throughout the world. When the Pilgrims landed on Plymouth Rock cruel persecution ruled in England, persecution of all those who dared to worship God in form other than prescribed by the sovereign, a spirit akin to that of the Prussians of to-day, and a relic of the old Prussian spirit remaining at that time in English governmental authority. It was godless, cruel, tremendous in power, but it was overcome. The two events referred to are correlatives in the divine intention, the offsprings of the same Holy Spirit, and came with blessings to all mankind. The present attempts of the Kaiser and his satanic cohorts are in direct contradiction to the Incarnation, a refutation of the truth of the Gospel, a challenge to Almighty God! The fact of Plymouth is the consequent of the fact of Bethlehem. England was then in the clutches of insane power, and men suffered untold agony and death as a willing sacrifice. Out of that sacrifice and the divine intention came deliverance to the people and a rich inheritance to their followers. God sifted the threshing floor of Europe for the purest wheat and brought that wheat over in the Mayflower for planting in the new soil; it was planted, and out of it has grown

this mightiest of all nations which to-day stands in the world as the glory of the centuries and stands for more to the world than does any other nation, and is looked to by other nations as their hope and their salvation. And why so? Because it is what it is, a nation of the people, for the people and by the people. It was born out of religious faith and nurtured on the breath of prayer. While it is not without many serious faults, its real spirit and life are true to fundamental principles. It constantly aims at perfection. When she will have been able to shake from her feet all obstacles to true progress, she will not be long before doing the same service for other nations. Any man who understands in any degree the Bible and loves righteousness is proud of the fact that he is an American. It is faith in God that makes the American nation great. The God of the Kaiser is other than the God of the Christ. The quotations already given do not give even a hint of the God of love and good will, but a monster, a monster going about seeking whom he may devour, (1. Pet. 5:8). The word "devil" seems too weak to describe it, but that word has come to mean very much more in these latter days than it ever has before. The word "devil" henceforth will include the thought conveyed by the

word so fondly used by the Germans—Kultur. That is the god of the heathen Hohenzollerns, and that heathen god is the factor in this war. The God of the Christian has never lost a battle. To men his movements some times seem slow, but with him a day is as a thousand years and a thousand years as one day. His victory is sure.

X. OPPOSING PRINCIPLES

Not only is Germany to be crushed, but everything for which Germany stands is to be crushed. Earnest and able scientists have tried to discover the source of German misbehavior. Why does Germany act as she does? That question has been investigated from every angle. To find the cause that made Germany more heathenish than the universally admitted heathen Turk has had much attention of late, and the conclusion is clear and definite. After my graduation from Marietta College, I had some notion of going to Germany for more extended study. I was urged to do so by a German acquaintance who was a pastor of a German church. He made me feel that something was lacking that could be supplied only in Germany.

After some correspondence with the authorities of German universities, I failed to see that I, or any other man, could get anything superior in Germany to what I could get here, only the name of having been there, and of seeing the country. My ardor cooled. I have noticed since that German higher education was a misnomer, not "higher," but "other," an idea or a projection of thought which made the student believe that Germany in all that she was, or is, is superior to any other country or people on the face of the globe. Some students have returned from there without having been tainted with the leaven of German Kultur to a degree that made their ability to see and to understand truth in its intrinsic nature less; the majority of them, and all those of lesser mental capacity have returned here, to England, and to other countries saturated with what is known as German Higher Criticism, and that higher criticism is of a very low grade. It undertook to make mince meat of the Bible, tear it to shreds and to eliminate the divine from the Lord Jesus Christ. It is seen plainly enough by this time that Germany could not maintain the thought of the divine Christ and at the same time maintain her purpose by means of her Kultur, the conquest of the world by any means. Observing these facts

I naturally became opposed to sending young Americans to Germany for education in any line. After very little investigation I came to the conclusion, which remains with me to-day, that the United States furnish the best education on the face of the earth and at less cost than Germany furnishes hers. It is not certain as yet that that word of mystery, Kultur, is fully understood; there may lurk a meaning in it for Germans which other people can not as yet comprehend, enough has been discovered to prove that that very thing is at the bottom of every system of philosophy, theology, science or behavior of Germany. Their ideal is crooked; hence they are crooked. No people can be better or other than their ideals of what they ought to be. In German schools from first grade to the university post graduate course, Kultur is always held before the students as the chief object of pursuit. In Christian countries righteousness before God in thought and conduct is maintained as the chief object of pursuit; in Germany, Kultur. From the schools in Germany has risen like an eagle in the sky, the idea of German supremacy—the superman—and that superman is a German. For that reason according to German kultur-thinking, the German people ought to rule the world, and

will rule it. So as to keep the Prussian people always aloft in their philosophy of teaching, it is maintained that the State is higher and sublimer than the individual, and that the individual exists for the State. That is a flat denial of the teachings of Jesus Christ for he maintained that the State, the world and all there is in it were made, for man, that the individual is greater and grander than the State or any number of States. That is the supreme idea in the Constitution of the United States. The German Imperial idea is Autocracy, while the American imperial idea is Universal Democracy. That does not mean party politics; it does not mean politics at all, but the principles at the bottom of all political endeavor. Democrat is of Greek origin and means exactly what is meant by the Latin word, Republican. If there is any difference in the exact meaning of the two words in relation to our Government, Republican is more democratic than the word Democrat itself. Republican means affairs of the public, while Democrat means the power of the "demos." "Demos" means people, and "Dom" means boss. But I am not writing about American politics, but about principles of government, and the Republican-Democracy of the United States to-day appeals to the intelligent peo-

ple of the world with a power more emphatic than ever before, for in the American Government are found the principles of the Gospel of the Christ. In this war the two ideas are in conflict.

XI. THE SALOON

The saloon is a German product. We are informed that the beer-drinking has made Germans brutal, and the institution of the saloon in great part must be held responsible for the conduct of Germans in and before the war. The saloon is a German institution in our midst sending out damnation and death every day. Whatever influence for bad beer-drinking or liquor-drinking may have on the Germans, it has also to the extent of its use the same influence on any other people. The effects are commensurate with its use. The people who have used it longer, or use it the more, are less in their physical power and weaker in their moral power. Beer is considered a food in Germany, and is indulged in by all, men, women and children. And I am sorry that I am not able to say, not so in Britain; but I can not. The bane of Britain is beer. The drinking habit is alarming and destructive in Great Britain. The

woeful consequences of that habit is seen in all the social and mental habits of the people now while the enemy is upon them, and they are called upon to do their utmost to save themselves. It has too strong an influence upon the political thoughts of our politicians, else it would have been banished long ago, but it seems that since the beginning of the war a change of thought has taken place and that the Congress of the United States would banish it at least during the war, and since our magnificent President does not exercise the powers given him in this respect, he is less of a mortal hero than his other great deeds would indicate him to be. He is surely a great man, but somehow so far, he is not great enough to say to the liquor interests "So far thou shalt go, and no farther."

"Every person is to-day in this country a loyal citizen or an enemy; every occupation useful or non-useful in reference to winning the war. The government lays its hands on every man from twenty-one to thirty-one years of age and tells him that he must serve positively in winning the war. It lays its hands on enough dollars to carry on the war and says that they must be furnished either for bonds

or in way of taxes, for the war must be won and money and men are needed for winning it. Not one dust of material needed, and not one life needed, for winning the war must be withheld or wasted. . . .

“Liquor is made from valuable food. When made it is no longer valuable, but the greatest enemy of efficiency and the greatest hindrance to winning the war. Last year there were used in the United States in making distilled liquor thirty-two million bushels of corn, three million bushels of rye, five million bushels of barley and fifty-two million gallons of molasses. For making fermented liquor in the United States last year there were used thirteen million bushels of corn, fifty-four million bushels of malt, and seventeen million bushels of barley. Supposing that one-sixth of this grain is needed to make alcohol for munitions and industrial purposes, and the rest used for food, there would be enough food saved to feed seven million men for a year. The amount of foodstuffs used in making beer would furnish eleven millions of loaves of bread a day, for every day in the year. The ground on which this wasted food grows

would raise enough wheat to feed our army, and the brewers and distillers and saloon-keepers and bartenders could do the work, well paid for, in raising it, instead of serving the Kaiser.

"Shall we permit this wicked waste to go on? We make an exhibition of sinful and selfish folly to the world in permitting it. God Almighty will rebuke us for it if we do. Our Congress and President should order at once War Prohibition."—"The Herald and Presbyter," June 5, 1918.

"The war is largely responsible for this pleasing development. In the first place, it has made America stop and think more seriously than its custom was. In the second place, it has affected material conditions so profoundly that the manufacturers of alcoholic drinks are greatly handicapped. It is not patriotic to use for something else machinery and materials needed for war purposes. Thus the moral and material factors have been working together to the one end."—"St. Nicholas," for June, 1918.

The saloon, and drinking places in all countries, have been, and are rendezvous whereto have gathered, and do gather, conspirators, assassins, murderers. Saloons are hatcheries of sedition, of murder, of arson, the downfall of women and girls, the debauchery of boys, the shame of men, and other sins. It was to the saloon that the Hun conspirators resorted to hatch their venomous eggs which brought forth crocodiles, scorpions, vipers, death.

As everything of Germany is a part of or relating to the Government, the drinking of the people is a part of the government. The more is consumed the more the revenue to the government. It is not so in Britain, and it is not so in the United States. It returns revenue to the government, but that is only the claim of the liquor business. It comes far short of paying expenses, and the people are tired of paying for the damage it does, but bad as it is, the drinking habit in the United States is far less flourishing than it is in Europe, and far less general among the American people. That accounts for the splendid manhood, the physical strength, the mental acumen, the valor, alertness and endurance of our soldiers abroad; they are a revelation to Europe, and the winners of the war. Just be-

yond we see the saloon and all its evil consequences put out of the United States and the people assembling all their physical and moral forces to the building up of the Kingdom of Righteousness, and the blessed reign of the Christ.

XII. THE LARGER LIFE

Jesus Christ came into the world that men might have life and have it more abundantly. Good men have told us many times that "more abundant" means a greater degree of spirituality. That is surely a part of its meaning, but not all of it. Why does it not comprehend life in all its majestic sway, material, social, political, spiritual? In reading over the beautiful sayings of the Christ, I am so inspired by their loftiness that I fear to give them too small and a too narrow a meaning. I like to think of them in a large way. The Christ came to the world to make life vastly more abundant than any animal life can be or any intellectual consciousness can be. The life that he came to give is as vast as he is. He makes life more abundant all the way from the threshold to the last step, in the play house in the morning of existence, in the school

days as men and women become acquainted with ideas and problems, at noon when power is at its height, and at evening at the sinking of the sun—life more abundant, unless the individual has rejected that life. Wherever Christ is, life more abundant is. At one time I heard the Rev. Principal T. C. Edwards of the University College of Wales saying to a tremendous congregation, and he thrilled them, that the sins of his neighbors were hinderances to him to live as good a life as he wanted to live. My sins and your sins serve other people in the same way; they stand against their progress. The sins of one nation are detrimental to other nations. The sins of Prussianism have been a menace to other nations for many centuries, but in our day it has broken out in fury. Prussianism has turned physical property to wrong use, educational advantages to mislead the people. The moral forces Prussianism ought to have used for the building up of the people it has used to destroy them. Since Germany succeeded in breaking down or to make null the influence of Luther, she has been busy in substituting something nearer her ideals. In place of Christ she has Kultur; in place of Luther she has the Kaiser. I would give more to-day for an old worn out hat of Luther than the

crown of the Kaiser. Luther goes up, the Kaiser goes down. German ideas and ideals do not point to self-denial, to sacrifice for others, and to love but to self-seeking, to greed, conquest, power over all others. The insidiousness of her philosophy has silently and clandestinely stolen into the life of other people, into our life. German thought as well as German goods were accepted on the supposition that they were superior. Our minds are now in part opened to the fact that they are not superior, but in fact alarmingly inferior. It was the wage we paid our men that enabled Germany to send cheaply made goods over to this country and to put the finished product on the market cheaper than our manufacturers could procure raw material. Germany profited from the sweat and the hunger of her own people. The professors in the highest universities in Germany do not get much better pay than the average teacher in the grades in this country. You do not get high grade goods or sublime thoughts from poorly paid mechanics or thinkers. A thought which is a thought is worth much to the world, a thought capable to move, to strengthen, and to inspire others, but what Germany has mostly given us is fragments of thought, parts of ideas, one side of a

conception, a view which might lead men to think much of Kultur and the Kaiser, regardless of the truth at the bottom. Since they have installed Kultur as their god they have been busy in trying to obliterate every trace of Jesus Christ. Few of them were sufficiently bold to attempt to deny the historicity of Jesus Christ, that such a one ever lived, while all their great philosophers from Kant to Hindenburg have been denying the divine in the Christ. Christ had to go if Kultur was to live. Some consequences of such teaching in this country are seen in the "continental Sabbath," which is a pleasure day or a day given to immorality. That thing has come over here to the land of many churches, of great preachers, greatest scholars and world-wide evangelists, of scientists, theologians, philosophers and philanthropists of universal recognition and admiration. All of us in a less or a larger degree have been influenced by German Kultur. Could the Kultur ideas and ideals get the nation and the nations away from the idea and the ideals of the Christ, of the Sabbath, of Religion, they could in a little while persuade all that they are supermen, and as they are supermen they by right should rule over all the world. The war, like lightning and thunder in the sky, has cleared the intellectual

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world of the cloud hanging over it, and it is now able to see the tender and benign relations which should exist between one member of humanity and the other according to the prayer of the Lord Jesus Christ, and to feel the crushing force upon men of Kultur of the Kaiser. The principles of the Gospel of the Christ and the principles of the Kultur of the Kaiser are in opposition, are in a war for the mastery. "And he will be a wild man; his hands will be against every man, and every man's hands against him; and he shall dwell in the presence of all his brethren," (Gen. 16:12). "He that is not with me is against me; and he that gathereth not with me scattereth abroad. . . . All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven . . . neither in this world nor in the world to come," (Jesus Christ). "And now abideth faith, hope, love, these three; but the greatest of these is love," (Paul).

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